

# THE ORDER

## OF EQUALITIE.

Contriued and diuulged as a generall  
Directorie for common Settlements.

Seruing for the indifferent defraying, taxing,  
and rating of common Impositions and charges, lyable to  
Cunes, Townes, or Villages, that they may be done in  
some equall and proportionable Order, for  
the benefit of the common-wealth.

Very necessarie for all persons, to whome the  
execution and apprehension of this busynesse  
appertain.

I. CORINTH. 14. 40.  
*Let all things be done honorably and by order.*



PRINTED BY JOHN LEGAT, PRINTER TO  
the Universitie of Cambridge, 1604.

And are to be sold at the signe of the Crowne in Pauls Churchyard  
by Simon Waterlow.

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# THE ORDER

## OF FORTITUDE

Containing the following as a Specimen  
of the Order of Fortitude.

Diagrams of various Patterns

Plans of Fortifications, &c. &c.

Plans of Fortifications, &c. &c.



PRINTED BY JOHN BELLIN, 1740.

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Printed by John Bellin.

120000120001  
TO ALL IUDICIALL  
and indifferent Readers.



*I* T was no ingratitude that the heathen man Xenophon  
willed curris et aequalitatem: colere, to honour an  
equalitie, seeing it serveth so much to the common  
ding of a ciuitate, to the managing of common af-  
faires, to the conserning of popular quietie, which is  
so excellent in comparison, so generall in comprehen-  
sion, so necessarie in all actions, shew no Common wealth can doe well  
without it: yet such is the error of this age, that more are ready to  
confesse them to expressre this equalitie in any of their actions.

There is no common wealth can flourishe without imposition of char-  
ges: for they are as necessarie, saith Plato, as arteries or sinewes to  
the bodie, but inequality in the setting and rating of these charges is  
but an enemy to a Common wealth: for they are as ill neigbours or  
thornes to the bodie, auerisours is willing to beare, charge respectively  
to his portion, but who can indure to be farrcharged in no equall pro-  
portion to others? there is a fit instance in one Tertullian, applicable to  
this purpose; who boaring complained of unto Tiberius Caesar, for unequal taxations he imposed upon the people, T. Caesar returned this  
answer, Se tondere velle suas onus non degubere, that he would  
base him to beare his share, but not to fleach them, Bruson this saying  
is worthy to be observed of all seffors, to doate indifferently without  
extremities, and equally without partialitie in common wealth easet:  
seeing unequall rates under the title of unrighteousnesse is said to be  
abomination, as well as unius weights and measures, Deut. 25. 16.

As sinne is aggravated by circumstancies, so is that iniquitie of inc-  
qualitie, for to deale unequally in private callings, is not tollerable,  
but to use inequality in publike cases is farre more detestable, be-  
cause the iniurie is more generall, as the Schoolemen say, quanto ini-  
quitas in plures extenditur tanto grauius peccat, the sinne is the  
greater the more it is extended and dispersed: and therefore such as  
are taken therin tardie, ipso facto, in the deede doing, or, as the Ci-  
vilians say, in flagranti crimine, in the apparent fault, are to  
be punished exempli causa, if it were but for example sake, that is  
right to restraine the rest, according to the old Canon, *Ut unius pec-*

To the Reader.

nameth fit multorum. That the punishment of one might be a terror to many, and so this endeth S. Paul saith, Them that sinne rebuke openly, that the rest also may scarce, 1. Tim. 4. 20. for amongst many sinners some must be made examples.

There is no man doubtles but that inequality hath some inter-  
course and continuall cutures in common assentments, some that can-  
not for iusteis, suffer it, other that are fauoured in it, wincke at it,  
those that are wronged in it, murmur at it, howsover it be, they  
muste wish patience take this pille of Virgill ownis fortuna supe-  
randa ferendo, learme to suffer that they cannot remedie. For this  
cause having somme abioles of inequalities offered to my eyes, I could  
not forbear my pena without impetis, considering that mollisimus  
Pater saith, Et consentire filiate cum arguere possis, to be secret  
where one may say somthing is a sinne in consent, and to conceal  
veritis est aurum sepelire is no better shew to burie gould, as E-  
magrius saith.

I spide no man person but his unequall proceedings, I layne not  
against common impositions and charges, but against unequall pro-  
portion in the taxing, I layne not at any one man; because I speake  
generally to all, and it is a principle in all artes, He that speakes ge-  
nerallie speaks to none. when David heard the generall report of  
the sparable, the delinquens (saith he) shall die the death; no like  
thonge is concerned him selfe, untill Nathan told him he was the  
man. When Iudah heard the common clamor against Thamar, let  
her be burnt, saith he, he did not suspect him selfe to be criminall, un-  
till Thamar shewed him his ring, his cloke and his staffe. Gen. 38. so  
by these examples we may perceerne, that generall species and dettes  
none unless he be named, though they may touch any if they be aim-  
ed with guilt.

Such as be galled may take reformation by this and conceal it:  
for I cannot faulke is the man, such as be not guiltyis may take infor-  
mation by this, to continuall so, for it is rare to see such a man, not-  
withstanding it is partie that so common an enibl as inequality which  
by custome is made no sinne should be cast up and dorne from one to an  
other like a tennys ball, and passe without any check or reprooche: the  
fawles of the aise will bewray. Eccles. 10. 20. the stones in the wall  
will cry out. Haba. 2. 17. may the very dumb beast will speake rather  
then sinne should passe unreprooched. 2. Pet. 2. 16.

The greatest workes are sometime wrought by the weakest in-  
struments,

primes, as Goliab was slain by a little stone with a sling, when no  
embassador durst encounter with him, and as the Elephant is said to  
be affrighted at the grunting of a pigge, so men may sometimes be ter-  
rified and reclaimed by mere trifles, and made true penitentes by the  
dash of a penne, as Peter was stroke with sorroWE as the crowing of  
the cocke.

I desire nothing but that my penne may be as a pricke to the hertes  
of the guiltie to see their faults, and that my prayer may be as a  
meane to haue their hertes oped with Lydia to amend their faults:  
so God shall be much glorified by their conuersion, the Agent more  
esteemed by their actions, and the Author well satisfied for his  
paines.

C. Gibbon.

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# THE CONTENTS OR

cheife heads handled in this Treatise, as the same are  
distributed into 12. Chapters.

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- 1 Of the signification and sundrie acceptions of the word *Equalitie*.
- 2 Of the excellencie of *equalitie*.
- 3 Of the generalitie of *equalitie*.
- 4 Of the necessarie of *equalitie*.
- 5 What *equalitie* is, as is extendeth to common impositions and charges.
- 6 What charge signifieth, that they must be necessarie, with description of such necessarie charges.
- 7 What is meant by imposition of charge, and wherein they differ from voluntarie charges.
- 8 Of equal proportion, how it is to be taken, properly, comparatively, and respectiuely, and that every one is to be rated properly in some *equalitie* to his abilitie, according to nationall customes.
- 9 That every one is to be taxed comparatively in some equal proportion agreeable to generall taxations.
- 10 That everyone is to be charged respectiuely, according to the qualitie of the seffement, whether it be lands or goods.
- 11 The probable causes and conjectures why men are so unequally rated in common impositions and charges repugnant to general proportions.
- 12 What persons are lyable and ought to be taxed towards common impositions and charges.

# THE ORDER OF *Equalitie.*

## CHAP. I.

*Of the Signification and sundrie Acceptations of the word  
Equalitie.*

**Q**VALL is not vnsily derived of *equus* right or iust, to signifie that there can be no equitie without equalitie, in this sense it is taken in the scripture, *deo* *that which is iust and equall* Collos. 4. 1. which wordes are but *voceas cōsiderabiles*; for the copulatiue (and) doth shew that they accord in sense though they differ in sound, and that like relatives one cannot be well without an other.

To be equall, doth import as much as to be even, it is so accepted in Gen. 44. 18. where Iudah perciuing the dignitie & deportment of his brother Ioseph, said by way of insinuation to him, thou art even as Pharaoh, intending thereby that he was equall in authoritie to him, as it is well quoted in the marginall note thereupon.

It is common amongst the Latines as they terme it *usque-  
rie gratia* for the better sound to contract two wordes into one, as for equall qualitie, to saie *equalitas*, and for equall abilitie to saie *equabilitas*, which wordes although they be confounded in our common speech and are taken *promiscue* one for an other, yet they somewhat differ in signification.

Equalitie is so called of *equali qualitate* of equall qualities, because it hath speciall reference to qualities and conditions, and therefore the word is taken sometime for vnitie, sometime for paritie or likenes.

Equalitie is taken for vnitie, when many are of one mutuall consent, they are said to be *Monanthropos*, one man, as it was said of the Israelites in Judg. 20. 10. they were knit together as one man, & so in affections, when many are of mutuall mindes they

they are laid to be ~~maner~~, knit together in one minde as the Apostle phraseth it. 1. Cor. 1. 10. according to that which is said of the beleeuing companie in the Acts. 4. 32. *they were of one heart and of one soule.*

Equalitie is sometime taken for a paritie or likenes: when the Apostle would haue vs to be equally affected, he willeth vs to be like minded one to another. Rom. 15. 5. & not to beare the proud minde of the insultinge Pharise to haie, I am not like others, or the ambitious minde of Pompey to admit none to be his equall, but as we are taught to make our selues equall to them of the lower sort, Rom. 12. 16. (not in titles and degrees as some vrgē equalitie, or in possessions or goodes as many pretend community where God hath put a difference) but in lowlines of minde, as one commentes vpon that place, by imitating him which saith, *learns of me, I am mecke and lowly:* Math. 11. 29.

Equabilitie is so called of *equal habilitate*, of equall abilities because it doth most properly extend to *Abilitie* by the naturall etymologie of the word.

What Ability & Non-abilitie is in our common lawes, I will omit, but in the scriptures it is most commonly takē for a temporall state of living, to signifie that as there ought to be an unity in profession, an unanimitie in affection, a sympathy in affliction, so there ought to be an equalitie in outward affaires, that where we are of equabilitie or equall value in abilities, they should be equiuealent in all good actions; both by the prescript rule of God. *Let every one minister according to his abilities.* 1. Pet 4. 11. and by presdient in the godly, *we according to our abilities doe.* Neh. 5. 8.

Thus in some transparent sort I haue giuen some light and introduction to the matter: for by the sundry acceptions of the word you may see that to be euē, all one, equall, & like, are but synonomes or wordes of like sense and signification, and by the deriuation of the word you may perceiue the signification of the subiect: for as in the beginning Adam gaue names agreeable to the nature of euery creature, so in the first invention of wordes Etymologicians gaue denomination according to the signification of euery word, which might be deriuē from some language by exquiste linguistes, although now where we want reasons

season to derive a word, we are inforced to call it primitive. For as much as there is no problematic or disputable question to controvert before I enter into the definition and division of this subject, I will first (omitting the order of disputants) illustrate and set forth the excellencies, generalities, and necessities thereof, that it may appear to be a fit argument for this age, as an instigation to move every one to make more care and conscience of equalitie in all their actions.

Chap. 2.

*Of the Excellencies of Equalitie.*

To beginne with him, who gaue beginning to all, and yet did without beginning himselfe, if we enter into that metaphysical and divine mysterie of the Deitie, there appears to be an apparent union of equalitie; for though there be triunitie in persons, there is an unitie and equalitie in godhead; although the father is said to be greater, Ioh. 14.28; then the sonne, as by man.

In the first creation of man, he was a kind of Microcosme or little world, not because he is circular or spherically, as the Philosophers hold, but for that there was founde likeness and similitude of the Creator resplendent in the creature, for it is said, *Let us make man to our owne image and likeness: behold (saith god) the man is become as one of us*, Gen. 1.26. Yet none must hereby thinke himselfe equal to God as Tyrus did, Ezech. 28.6. least he become a beast, as Nabuchadnezzar was: for God can insigne no equall vpon earth, *To whom will you compare or make me equalle* God, Isaiah, 46.5. *nuoq hzobis mat oqzadon*.

In the Redemption of mankind, he which was delivred and equall with God, did vouchsafe to be homised; by affixing vpon him, the very flesh and forme of man, by participating with man in eating, drinking, sleeping, talking, walking, being pessible as man in hanging, thrifing, writhing, weeping; in a word, he was equall to man in all things lacking sinne, as Joseph was to Pharaoh, sauing the sepper.

In the dignifying of man, God did not onely impart to him his owne image in partie of minde, and impose humane shape in

in habite of his person, but he doth further grace and adorne him with his owne *equal titles*, by terming of him a God, *animata imago Dei*, anone faith; he is the lively image of God; for as La-chaplin faid, though he be but a man before God; yet he is a God amongst men; for this that made the Egyptians affirme that man was a terrestriall God; but yet least he should haue too sublimious a conceit of his singularitie, it is not amisse to remember what the Cynicall person faid to Alexander, though he were a God vpon earth, yet he was but a God of earth; and as the Phoenix beeing lireed of ashes doth burne to ashes, so he beeing made of earth must yeld to earth.

In the Dissolution of man, god doeth still grace him with his small glorie: for if he dieith well, he will deuide his glorie to him. I than thought it was the greatest honour to man in this life, to haue the kings roiall appersell put vpon him, to side vpon his awnt horse, and to haue his crowne set vpon his dead blister, & when his great glorie is into man in the life to come to haue made like him that is most glorious: 1. Joh. 3.2. 10. sit vpon the thronet with him that shall judge vse Apoc. 3.21. & to be partaker both of a crowne and a kingdome? 1000  
10. In the taking of East from Atlan there is shewed a coquership betweene man and woman; for they were equal, every man vntill the time made man her superior, and therefore subjection was one part of her punishment, as may appere in Gen. 3.16. 1000  
10. In the estate of men although they be different in respect of prosperitie and potencie, yet God hath shewed therein an excellent patterne of parallies for if he had made alwhiche one would not care for another, if all poore, one could not helpe another; so that rich and poore haue neede one of another, 2. Cor. 8.13. 1000  
10. In the Regiment of a common wealth, God hath ordained equality amongst many, unequals for if all were Rulers, then it were monstrositie, for one head is enough for one body, as one sunne is sufficient for the whole world. If there were no ruler, the people were it confused, as it is said of the Israelites when they were without a King, every man did that which was good in his owne eyes; Judg. 17.6. for in extremities it is better to haue a tyrant (as the heathen man faid) then no ruler; and therefore

for one to Rule and the rest to obey is the only square of equallitie. Item of Aristotle of the firste mean & doctryne, whereas what should I speake more of equallitie? seeing this of such excellencie that the very Ethniciet did honoure equallitie; because it doeth combine the good with the good, saith Xenophon, and doth conserue cities in tranquilitie, saith Aristotle, the veritie of sedition is said to be *seditionis seminarium*, this epithomena, seeing equallitie is *duabus ideo*, the expresse instrumentall cause of vniuersall quietie vpon earth, what is of greater excellencie then equallitie?

### Chap. 3.

#### Of the Generallitie of Equallitie.

IN the olde lawe *Lex talonis* was ordained to no other ende, but that an euill action might haue an equall punishment; as an eye for an eye, a tooth for a tooth, life for life; the validitie of which lawe is in some cases yet recent amongst vs: for by our positive lawe, he that of malice prepended taketh away another mans life, loseth his owne life.

It is commonly seene in this life that where the parents care not howe they gather their goods togither with the rake, the children care not howe they cast them abroad with the forke, so that olde saying is iustly verified, goods euill gotten are euill spent. Hemingus reports a thing of his owne experience, of one that was *rapax*, *rapax*, and *tenax* in getting of his goods by oppression, he afterward left them to his children, who plaid it is, *ex male quodam non gaudet serius haver*, that the third heire shall never come to injoy them. Such therefore as by extorting *malum lucrum*, *malum lucra aequalia dama*, that their euill lucre will have equall losse, sometime or other.

It is a generall note in the scriptures, that *malum culpe* and *malum pene* haue commonly concourse togither in some equall proportion betweene the malefactor and the misdeede,

according to that olde wuse, *Quod si vir faciat aliquaque suum  
peribit*, that which a man practiseth to others, he shall perish by  
himselfe. Thereof foloweth many example in the scripture. Pharaoh caused the children to be cast into the river, he him-  
selfe was overcome in the red sea. His man made a gallows to  
hang Mordecai, he himselfe was hanged on the same gallows. the Rulers caused Daniel to be cast into the denne of Lyons, they the iudicis were devoured with the Lyons. Adoni-bezch  
did one of the thunders and the feste of seuentie Kings, he him-  
selfe had his thunders and feste cut off by others. Judg. 1. 6. The  
prodigall sonne because he laved in filthynesse like a swine, he  
did afterward eate huskes with the swine.

It is the iudgment of the Almighty in the life to come, to in-  
flict equall punishment according to the qualitie of the delin-  
quent, and that may be probably collected out of Efay, 26. 17.  
where it is said, *Judgement will I lay to the Rule, and rigbtonesnes  
to the Ballance*. By the Rule is understood the even measure  
that shall be betweene the partie and the punishment: and by  
the Ballance is signified, the equal weight that shall be be-  
tweene the torment and the sinner, according to that saying  
in the Apocalypse, 1. 8. 7. For as much as ther (meaning the Ba-  
bylonian whore) hath glorified her selfe, and laved in pleasure,  
so much giue her torment and sorrowe. We read that Dives  
because he would not giue Lazarus a scrumme of bread to  
quench his hunger vpon earth, he himselfe could not haue a  
droope of water to coole his tongue in hell.

To come to a more generall and vnuerfall instance of ex-  
qualitie, though Pompey would suffer none to be his superior  
amongst men, though Tyrus affirmed that he was a God, Eze-  
zech. 28. 2. though Nabuchadnezzar exalted himselfe above  
God, though Kings are as gods vpon earth: yet howesouer  
men differ in humors and affections, or in degrees or dignities  
in this world, if they come to this *memento*, to consider in man-  
that his creation is of earth, his dissolution is to earth, his re-  
surreiction is from earth: may not every one say, he is concei-  
ued in sinne with David? he is a miserable sinner with the  
Publican? he is the greatest sinner with Paul? 1. Tim. 1. 15. Is  
not God father to vs all by faith? Saviour to vs all by grace? then  
what doth this intimate vnto vs all, but a generall Equalitie in-  
state

state and condition.

When we shall all be arraigned before that great Judge of that high Star-chamber in heauen, when the tares must be taken from the wheat, and the goates seperated from the sheepe, and this generall Echo shall sound in the ears of all us, *Deinde*, what other difference shall be there then this? such as haue wrought in the vineyard shall haue all one price, and such as haue no oyle in their lampes shall haue all one punishment; that is such as haue done well shall be coheries in heauen, and such as haue done ill shall be copartners in hell; whether they be Emperors, kinges, keyssers, beggers, without exception of any: for God will deale equally without respect of persons.

The generallity of equality is so copious that they are not to be contained in a nut shell-like Homers *Iliades*, but they would rather require a large Tome then a short Tractat: I will therefore refer you to the particulers in the next chapter for further illustration hereof.

## Chap. 4.

### Of the Necessarie of Equalitie.

In naturall causis, by the opinion of *Naturalisti*, if all partes & members of the bodie be not proportionable and equall, there cannot be that perfect Symmetry which is required in nature, and therefore such as be of goodly partes and lynes, members of body doe carrie a kind of encouerion in the scripture: it is said of Saul, that he was a goodly yong man, 1. Sam. 9:24 and of David, that he was a comlie person 1. Sam. 16:12, and of Christ, that he was of a meane composition: and stature, as *Publius Lentulus* reporteth: the poet graeth a reason herof, *gravior est pulchra uirium e corpore virtus*, those gifts are more gracione that proceede from a comly person: for oftentimes a deformed bodie doth argue a deformed mind, and therefore Aristotle in his booke of government would haue only me called to office & not mishape & deformed: for which cause such as had a blissh might not enter the order of priesthood.

by the old lawe. And by the ciuill lawe this composition and habitude of bodie is so estimable, that it alloweth the sonne an action of the cause against him that shall deface the portrait of his father.

In the constitution and Rate of mans bodie good proportion and équalitie of humors and qualities causeth health, and therefore health is defined by the *phalsphers* to be nothing els but a well proportioned vnion of many humors together: for where one qualitie and humor doth exceede another, they are the very symptoms of some naturall defect by judgment of physitions.

In Economicall matters if that coniugiall bond betweenne man and woman be not equall, the coniunction is inconuenient: if parties dissent in religion, then will follow prophanes of life: as Salomon was drawne to Idolatrie by marrying of strange women: and therefore the Apostle saith, be not unequally yoked, 2. Cor. 6. 14.

If they differ in lynage, then there will be vpbrayding by birth: it was this that made David say, *seemeth it a light thing to marry a kings daughter, seeing I am a poore man and of small reputation.* 1. Sam. 18. 23, therefore Plutarke saith, marry a wife of thine owne degree.

If they disagree in conditions and manners, then will be nothing but contentions and malice: hereof one saith there is ill agreement in that house *in qua gallina canit, gallus tacet*: where the hen doth crowe, and the cocke holds his peace, alluding to that saying in the proverbs. 27. *a continuall dropping in the day of raine and a contentious woman are alike.*

If they vary much in yeares then their braynes will be busied with idioscie and they shall be constrained to exclaime with Terence *O me miserum duxi nubrem*: that he was miserable by marrying a wife: for age and youth are as repugnant in qualitie as frost & syre.

So that from hence every one may learne to make equall election in nuptials, & to indeavour to match with a meete wife, as God made Adam a meete helper: for as bordes if they be not even ioyned can never hold: so men and women if they be not equally ioyned can never agree, and therefore remember that poetical verse of Ouid *Sicut vobis apii nubere, nubis pari*, if thou

thou willst fyly marrie, marrie thy equall.

In Families where there is no equality vsed by masters to seruants, there is meere tyranny: hereof it is said, *give to your seruants that which is iust and equall*. Col. 4. 1. that is *equabilitatem legis analogice* as Aristotle termeth it: it is not so to be interpreted that masters should make themselues equall to their seruants in condition and degree, but *sub hoc nomine*, as Marlorat noteth, is vnderstood the humanity, clemency, and gentle intreating masters ought, to vse, without too much rigor: Leu. 25. 43. for albeit they are masters amongst men, yet they are but seruants before God, who seeth the dooings of all, because he is cheife master of all: and earthly masters can in nothing more shewlie represent their heauenly master, then in shewing of mercy: *ni nullusque illupsum iustitiae pietatis*.

In politicall causes, in all contractes, if there be not some analogie and equall proportion in the price betwene the vendor and the emptor, it is no better then oppression, therefore Abraham when he should purchase the field of Ephron gave him the value of it; Gen. 23. 13. and Melancthō saith *ex natura equalitatis nemo locupletetur cum alterius iniuria, cum frō naturali equalitati oris iustice there is no reason why one man should enrich himself by hindering of an other*: McL. in lib. *de finit. appetit.* *l. 1. c. 1.*

In partition of possessions there is meere iniury without equality, and therefore the ordinance of lottes were vsed to that end in causes ciuill and diuisorie: and it was this that made the copartener come to Christ to haue him deuide the inheritance betwene the two brethren, for no other end, but that the partition might be equall: as Bullinger obserueth in his Decades: *ad iustam patrimonii divisionem* for a just diuision, as Aretus interpreteth that place in Luke. 12. 13.

In buying and selling, if the weights and measures be not iust and equall, it is abominable before God Deut. 25. & punishable by the lawes of men: for as Chytræus saith *equalitas preci & mercis seruanda est*, equalitie must be vsed aswell in the price as the ware, least it be said of such as the prophet reporteth; *there is like buyer and like seller*: Isa. 24. 2.

In Military affaires, where the aduertaries be not equal, the conflict is dangerous: when Ioshua sent thirty thousand men,

to encounter with the Citizens of Ai, the City was soone falle  
ed, because the enemies were more quall.

In Daell, where combatantes be not equal, the inconveni  
ence is great: what was David to deale with Goliath, if God had  
not affilid him? *ne Hercules cōtra dūo: he must be a strong man*  
that is able to withstand two.

In Spirituall warfare, where the enemies exceede, how doe  
they insult ouer the spirit? in what case was Job, when he saith, *he  
was assaught with whole armes of sorrows?* Job. 13. 7.

In Musick, where there is no equal proportion of soundes  
there can be no perfect symphonie.

In Arithmetiske, without the vse of equal numbers there can  
be no exact computation.

In Architecture, where there is no equal proportion in the  
worke, it can be no exquisite building.

Do we not see by experiance, that in *Vegetative* creatures,  
where trees are vnequally planted in the orchard, they never  
prosper well? that in *Sensuall* creatures, where oxen are vne  
qually yoked in the plough, they never draw well? that in *Sensi  
tive* creatures, where stones are vnequally laid in masonry, they  
never couch well? then much lesse among rational creatures  
can there be any concordance without the vse of equalitie.

To conclude, let this suffice, that all *lawes*, all *creatures* in their  
kind, yea all *artes* and sciencies for the most part are ordained  
and doe aime at this ende, to reduce things to a generall uni  
formitie and equalitie.

## Chap. 5.

### What equalitie.

**I**F I should discourse of Equalitie according to the curios  
definitions and dimissons of philosophers, as they controuer  
their *equalitie* and *inequalitie* in logicall manner, it were tedious  
and fruulous; seeing my purpose is summarily to intreat only  
of that *equalitie* which tendeth to the taxing and rating of com  
mon impositions & charges lyable to Cities, Townes, Villages  
&c. because this may conuict the conscience of such as vse no  
equalitie at all in these actions.

*Equality*

of Equities (thus considered) is nothing else but a Necessary Charge imposed in some equal proportion upon every interest equally, and by this means it will be distributed among all the persons in the same proportion as their respective interest in the property.

In this definition or rather description we may observe things concurring in the words.

things concurring in the words.

1. The Charge
2. The Imposition
3. The Proportion
4. The Collection

Necessary must be the Cause.

that Lawfull have Authorities.

is to Equal referto Abilities.

General referto Persons.

Chap. 6.

1. What Charge signifieth. 2. howe Charges ought  
to be necessary. 3. What Charge is  
necessary.

Charge may be said to be a departing from something to the benefit or use of others from the dominion of the owner; and this may be done either as the Lawyers say, *in pecunia numerata*, in ready money; or as the Scholemen say, *pecunia mensurabilis*, of that which may be valued for money.

This Charge is according to the occasion said to be impresa  
minor aut acerbior, lesser or greater: it is called a charge of *burdens*  
which commeth of *one* an asse, to signify that heauie burdens  
are fit for the asse, but necessarie burdens are fit for men: and  
therefore heauie burdens are condemned in the scriptures.  
*Tu lay beane burdens, Matth. 23.4.*

As there is a logical necessity in the precepts of Artya phys-  
ical necessity in the order of nature, so there is a political ne-  
cessity in disbursing of charges to worke vpon the Sabbath if  
it be necessarie it is tollerable, to give almes where it is necessa-  
rie, it is charitable, and so to pay charges if they be necessarie, it  
is profitable, which the heathen man obserueth when he saith  
*mas non quod opus est, sed quod necesse*, Seneca, lib. 14. Epist. 34. he  
would haue vs to lay out money, not for all things we need, but  
for those which are most needfull and necessarie.

Charges ought to be necessarie for these reasons: It is farre more difficult, *expes quam fundere*, to get goods, then to give them away, as the Philosopher saith, and therefore it is no lesse

decoratiōne quā queritis parteturis; after they be once gotten, to be carefull in the disposing of them, as the Post saith: so truch it that Tacitus saith, Many knowe howe to dispense, but not to dispose. Tacit. lib. 1. ch. 1.

The wiseman saith, *the Riches of the godly are pretious*, Prov. 13.17. and therfore as we will nat vse a pearle like a pebble, so we must regard bowe we imparre our riches, seeing they are so pretious, even as Nebuch was loath to depart with his patrimonie, & we must not abuse them with the prodigall sonne, but vse them as Gods blessings in all necessarie occasions.

When the generall Auditor of the Whole world shall take a computation of all his stewardis howe they haue bestowed his goods (for the gold is mine saith he, Hag. 2.9.) this will be a lawfull discharge for such as imparre and pay charges, to plead they were necessarie, and that may be inferred from that saying in Math. 25.40. *For as much as ye have done these things, come and enioy me*.

Those charges are said to be necessarie which conserue a common wealth: In the charge of a common wealth, respect must be had vnto the Prince, the Countrie, the Poore, &c.

The Prince is called *Principis quasi Principalius*; because he is the principall person amongst the people, as the head is the principall part of the bodie: nowe as the head in some natural sort prouideth for the bodie, so ought the subiects in a reciprocall sort to prouide for their prince: for he that is *Principis* ought to be *parvus*, *hinc* for this cause we are comanded to give to Cæsar that which is Cæsar's; *ad id quod sibi competit*, *et id quod plerumque* *hunc* this made king Seleucus say, he that knew what a diademe were would not take it from the ground to set vpon his head: for it sheweth him accompanied with many cares and combrances, David had less trouble with his sheepooke, then his scepter, and therfore ensty Prince in this case may say to his subiects, as Moses did, *Hoc erit in dñe deo et in dñe cunctis rebus et in dñe charge* *Deut. 1. 12.* for which cause he was the first that ordained Magistrates vnder him to extenuate his trouble: and the first that inuented Tributes amoungest the Israelites to support his charge, as Polidor. Virgil reporteth.

It was first called *Tribute* *A Tribu*, because it was imposed vpon all the Tribes of Israel, to signifie that all men ought to

con-

contribute to their Prince, according to that saying in Röm. 13.5. *Give tribute to whom tribute belongeth, and therefore Subsidies and such like charges are necessarily graunted by the Commons, quasi subsidium, as a helpe to vphold their Prince, which every one ought to beare, because he is partaker of the benefit commith by it.* Bullinger Décad. 6, præcept.

One demanding of Diogenes what countrie man he was, said, he was *Civis mundi*, a citizen of the world: Paul said he was no citizen but a sojourner in the world; yet commonly we account that our Countrie where we haue our birth, bringing vp, and abode, and therefore it is called our Nation *a nata*, because it is as it were *natale solum*, our native countrie: but more properly it is called our countrie *a patria*, which is derived of *pater*, to signifie that in both kinds our Countrie is the father and the mother of vs all. And this should make vs regard our native countrie, as our natural parents. Hence it is that Pythagoras beeing asked howe he shold demeane himselfe to his countries he answered, *ut erga matrem*, as to my mother. And Phocion said that he would haue a *sonne tam patria quam patris*, every way as loyall and dutifull to his countrie as his father: the examples are infinit of such as haue lost their lives for their countrie, it was euer deemed so honourable a ferte, *præpatribus magnum decus est profundere viam*, saith Homer. Nowe such charges as are for the defence of our countrie, as charges of chivalrie or such like, are necessarie: for we shold not inioy our lives, wifes, or liuings without them. Hereof that wellfis-  
hous Father saith, *Suspicio pro milite bellorum est*, the charge for warres is honourable.

The Poore man is called *Panper*, as one saith, *quasi parvus potens, putans, aut imporans*, because he possesseith, shinkeith, pr commandeeith little, yet pouertie is the subiect to prouoke me-  
cie, when riches are but obiects to proue enuie: therefore on  
ly *qui perno bene*, a man liues best of a little, if he can be  
content with his lotte; according to the verse, *Qui placide sorti  
fors scit, ille sapit.*

To be poore by Grace, *divinum est*, it is heauenly, which Christ noteth in the Gospel after Mathew, 19. 29, for this voluntarie pouertie is a kinde of Martyrdome, as St. Bernard saith.

To be poore by Nature ~~honestum est~~, it is incident to man-kind, for all the Apostles, yea Christ himselfe was so; and therefore Seneca saith, *Quemcumq; miserrum videt: humilium scit;* Whome thou seeest to be miserable, thou maiest knowe he is a man.

To be poore by Follie ~~honestum est~~, it is brutish, as appeares by the prodigall sonne; howsoever men come to poorneesse, we are not to dispute, but to dispence, because ciuill humanite (as Laetantius saith) bindes vs to doe good to a man, because he is a man. Laet. lib. 6. cap. 12. and as the moone sheweth her light she receiuesth from the sunne; so should men shewe their liberalitie of that they receive from God: but seeing all creatures to their kinde are compassionate one to another, and all lawes in commiseration prouide for the releife of the poore; I shall not neede to vrgē the necessarie of this. *charge by multiplicite of arguments.*

There be diuers other necessarie charges which for brevity I forbeare, but all the rest may be reduced and comprehended vnder these heads: for if the Prince be our father, the Countrie our mother, and the poore our brethren, we oughte to supply their deficiencie in such sort as may designe our natures, and serue their necessarie want. *of bimisa tunc leu. 10. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 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1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413*

There be other charges called Compulsatorie, because they are imposed by the Magistrate of every Cittie, Towne, village, &c. which charg differeth from the former, for that is done of benevolence, this is to be paid *volens nolens*, whether a man wil or nill, hereof it is called an *Imposition quasi in populum imposta*, because it is imposed vpon the people by order of *mandatum, preceptum, commaundementum, warrantum*, or otherwise; charges thus imposed are to be paid *uctoritatis causa* though there were no necessity to vrge it, as D. Chytrius saith, for we are taught to obey the magistrate; and he that doth thus pay it *non peccat, qui iniuriam patitur* doth not offend. I remember a pretie saying of Saint Augustine *Da quod iubes & iube quod velis*, seeing these doe aswell impart as impose charge, the common sort must by supposition deeme these charge to be necessary.

D. P. Martir reporteth in his commentary vpon the Romans that magistrates had wont to be called *patres conscripti* appointed fathers, and so in many places in the scriptures they are phrased by the name of fathers, to no other end but that their denomination might give them information *velle bonum non disuelleret* to helpe and not hinder, but to shew themselves as louing to the people even as fathers are to their children, hereof Xenophon saith *bonus magistratus nihil a bono patre differt*, a good magistrate doth little differ from a good father; which if they doe, then will they not impose any impertinent charge, but that which is instant for the necessitie, conuenient for the persons, and expedient for the place, considering there is a father in heaven which overseeth and obserueth the actions of all the fathers vpon earth.

## Chap. 8.

1. Of Equal proportion, 2. howe many waies  
is to be taken. 3. that every one  
is to be taxed in some  
equality to his  
ability.

Equal proportion is to be taken 3. waies; properly,  
comparatively, respectufully. Properly it is that charge  
which

which is imposed vpon any according to his owne abilitie: *comparatively* is that charge laid vpon one which agreeeth in some equall proportion to the generall taxation of others. *Respectively* is that charge which is exacted of any sorte to the quality of the Seffement in landes or goods.

That portion which is proper to a mans owne estate ought to be taxed in some measure equall to his estate according to the common course and custome of the country, and this is called a proportion properly, the reasons followe.

You shall reade that in cases of redemption the Preists were to proportion the prices according to the estate of the persons, as appeares in Levit. 27. 8. where it is written: *If he be poore then shew hast esteemed him, then shall be present himselfe vnto the priest, and the priest shall value him according to his abilitie, nowe the priest he is called presbiter quasi probans alijs iter of shewing others the way, and therefore his action ought to give example to others in all charges to make an equall taxation in some proportion to the abilitie of the person.*

It is noted in the people of Hierusalem that in a generall charge for the common good they did not presse themselves beyond their powers: for (say they) we according to our Abilities have done it. Neh. 5. 8. which is a good precedent to be obserued of all seffors to rate men according to their abilities.

In dispensing to the poore, men are willed to minister but according to their Abilities. 1. Pet. 4. 11. so it ought to be in al other charges: men are not to be vrged beyond their abilities: for in giuing away and in paying away there is no difference in the worke but in the will: for there is a departing from something in both, giuing one is a free commutatio, the other is a kind of coaction.

If the saddle be not set right on the horse-backe it will wring him, if the ballance be not equall in weight, it will wrong one, so if a man be not taxed equall to his portion it will iniury him, and that is against the word which saith, *shew shall not doe thy neighbour wrong* Levit. 19. 13.

Men vle to lade the Camell when he lieth downe as he may rise vp with his burden, he that will haue his beast to hold out in trauell must not overburden him: the like course must be taken with men, so to taxe them as they may continue in vnder-  
goin

going charges, and not to make impositions become oppres-  
sions. To this purpose Bruton reporteth a matter of one Amy-  
lius a ruler in Egipt, who beeing complained of to Tiberius  
Cæsar by the people for oppressing them with payments, he  
wrote to *Æmylius se sondere velle suas ones non deguberes*, that  
he would haue him to sheare his sheepe but not to flea them,  
meaning thereby that he would haue men assed indiffer-  
ently and not surcharged extreamely.

In all Taxations every man should remember this golden  
gule *To doe as he would be done to*, that is to taxe others as he  
would be taxed himselfe by others, nowe as the string, ouer-  
strained in the lute will never weare well; or cloth too much  
stretched on the tayntors will never weare well; so if he him-  
selfe be taxed aboue his stite he will never take it well: then  
consider what Seleucus the Emperor said, which Gualter ob-  
serueth to that ende *quod tibi non vis fieri alteris se feceris* that  
thou will not haue done to thy selfe doe not to others: but as  
in martiall diuisions the *Quartermaster* sets out every one his  
share according to his place and degree, so in politicall imposi-  
tions the Sessor should taxe and set every one his rate according  
to his stite and portion.

## Chap. 9.

*That every man is to be taxed equallie in  
some comparative and proportionale  
sort agreeable to the generall  
traxation of others.*

**T**HE grasshopper is a burden to one, Eccles. 12. 5. when a  
bull was but a burden to Milo: a myte is as much to the  
widowe, as a talent waste. Alexander, and therefore seeing the  
abilitis of men are not equall, it is not ment hereby that al men  
should be equall in taxation, which are vnequall in estate, but  
that every one may haue as indifferent valuation as another by  
comparing their portions together: for as the heathen man  
saith he is an euill man *cui non satis est id quod eateris est satis* to  
whome that is not enough to one that is enough to others: if  
Esau could say I haue enough when he should take, men must

not vrge more then enough when they doctaxe. Gen. 33. 9.

Where one buyeth cloth he wil looke to haue as good mea-  
sure as the other, where one buyeth Iron he will looke to haue  
as good weight as an other; where one buyeth ware he lookest to  
haue as good a penny-worth as an other; and therefore why  
should not one man that is taxed in charges looke to be as wel-  
lvsed as an other? and if there be required such proportion in  
giving that one must not be grieved when an other is eased, as  
Paul faith, the same reason may stand in the proportion of tax-  
ing, that one must not be racked when another is remitted, but  
that there must be equality in both. 2. Cor. 6. 13.

If there were a suruay of generall scellments, in some places  
it will appere that there is *inequalitie Catalogus* a catalogue of  
confused inequalities; you shall find that Benjamin shall haue  
five times more to his messe; Gen. 43. 34 when Lazarus shall  
haue hardly a crum, Naboth with his vineyard shall be as  
much as Naball with all his reuences, and as in India there  
are antes as big as mastiffes, and mife as hie as Camells, as  
*Pomponius Mela* reportes, so in England you shall find poore-  
men almuch as rich-men, and meane men almuch as grande-  
men.

All rates for the most part are either *par*, *Suppar*, or *Impar*,  
that is the leſſer part are like one an other, the greater part are  
ſomewhat like others, but the moſt part are nothing like o-  
thers: are not many worth fixe hundredth pounds taxed at *xx.*  
in *terris*, when an other not worth an hundred is as much, and  
an other of equall value is *V* *I.* in *bens*? is there not ſome worth  
fixe thouſand pounds, ſet at *III* *I.* *p.* when an other vnder a  
thouſand is rated at *V* *II* *I.* *p.* and another that may diſpend  
three thouſand is but *V* *III* *I.* *p.* and yet able to buy or coun-  
termaine Twenty three pound men? what ſhould I dilate theſe  
endlesſ inequalities, as *Protagoras* knew *Apelles* by the  
draught of one line, and *Hercules* proportion was perceived  
by the ſize of his foote, ſo you may judge the generall by theſe  
particulars, ſeeing it is no more ſeen then the monſtrous heads  
were of *Hydra*, the deformed body was of *Eſope*, or the infa-  
mous marke was of *Cayne*.

Plato reſemblēth mans life to a chaunce at dyce, and ſo may  
our ſellmentes, therefore it is growne to a proverbe that we are  
charged

done by as the dice chance, deuice aee cannot, ffe fynke will no-  
but quater trey he must pay: this is no matter of noueltie, but  
uniquetie: for it is obserued in that generall charge about Ieru-  
salem in Nehem. 2. The poore were vnable and could doe no-  
thing, for *ultra pess, non est esse*, and we can haue no more of a  
gane but her skinne; the belt sort were vnwilling and would do  
nothing: so it is noted, *The great men would not put their neckes*  
so iu, Nehem. 2. 5. but the middle sort they bare most of the  
burden, and so it is in most of these rates: as the sunne moodell  
flowest when it is highest in the zodiacke, so men are euery  
slackest that are highest in estate: and as the lighter ballance e-  
uery mounteith huel, so the meane sort are commonly taxed  
heaviest.

*This Inequalitie is more iniquitie in the agents that impose  
it, than in the iniurie to the patient that pay it;* and therefore  
it is condemned by the example of God himselfe, and by the  
laws of God and man.

Inequalitie is condemned by the example of God himselfe,  
for God is equal, and he dealeth equallly with euery man, to the  
ende one man should deale equallly by another: *fratitatem fa-  
cere fratres:* for such measure as we mete shall be mett to vs.

Inequalitie is by inference condemned by the word of god,  
in this sort if false weights and measures which are vnequall &  
vnjust are said to be abominable, these vnequall rates of char-  
ges cannot be tollerable: for in both there is but a defrauding  
of a due: and therefore it is condemned as well as the other.  
Deut. 25. 16.

Where many of equall statts are vnequally taxed, it argueth  
partialitie, because there is respect of persons, *tributum aequalibus  
iniquum & iniquum aequalis est personarum acceptio*: for as Dr. Chytraus vpon the Commandements saith, *To give to equall  
persons vnequall things, and to vnequall persons equall things:  
is respect of persons, which is a sinne generally condemned in  
the laws of God.* *Officium Missionum ad Interrogationem* 15. 15.

Inequalitie is condemned by positive and national lawes; if  
you have recorde to the Statute made in Anno 43. of our late  
longeigne Lady of famouremorie, Queene Elizabeth, there  
is a clause concerning the Settlement of subsidy inserted in their  
words, *The said Commissioners to whom it shall appertaine shall*

Indifferently for taxes, and for themselves, and the field of service. This is spoken demonstratively to shew that indifference and not inequality should be used in all Settlements to all persons for indifference *est quasi non differere*, that is, there ought to be no difference in these dealings, in regard of persons, but that every one should have a proportionable peniworth according to his position as well as another.

What should I speake more of Inequalitie? do we not see that as Cockes cannot fight well that are unequally matched, so men can never agree wel that are unequally charged for what as Equalitie is the cause of love, and is therefore called *amicitiae aurum*, the source of *amicitiae*; this Inequality is nothing else but the cause of discontent, and is therefore called *invidiae aurum*, the source of *invidiae*; for as wheresoever going upon whatfull ground will make a rumbling to men, prised with whatfull rates will make a murmouring, as appears by the labourers in the Vineyard: for if they did murmour in receiving alimony, because their wages was equal when their works was unequal; what will they doe in departing from money when their stakes are equal, if they be unequally taxed?

## Chap. 10.

*That every man is to be charged respectively according to the Qualtie of the Settlement, whether it be in lands or goods.*

**A**S every one ought to be taxed properly according to his owne estate, comparatively according to general taxation, so he must be used respectively according to the qualtie of the Settlement, whether it be in *terris or domi*, or alius is no better then inequality.

If a leue be made for a common charge in money, and the direction or warrant be general to collect five pence in the pound as well of lands as goods without difference, this is more iniurie, because that proportion is not observed which aimeth at equalitie. For the Statute it selfe concerning Settlement of subsidies doth make shifrons or distinction therin, for lands but at four shillings, and goods at two shillings.

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ling, and eight pence the pound; and therefore to make lands and goods all at one rate in other charges is repugnat to the equalitatem et equitate of the lawe; equalitas quoniam *Administrans* *Amisit* *formam*, which as Heminges saith, ought to be observed; yet this is made but a superficiale and light minis in many places, amongst such (no doubt) as are more forward to impose then to pay charges, which this learned man D. Chy-  
Selott, *Quae nigris praeceptis ipsi facere prius videtur*, That which doest it for that common wealth must needs doe well, where precepta and proficaciae agere together, as Plato saith.

The rate of the Subsidie is, or ought to be, *equalitas Nor-*  
*manum*, the very rule of equalitatem to derive and direct all other charges by; for this cause may respect not altogether the pro-  
portion obscured in the Subsidie: but because in most places,  
especially in cities or great towns, collections are made com-  
monly by the rate of the Subsidie, such as are therein unequal-  
ly taxed, are made subject to infinite inequalities and iniusties in  
all other charges.

In common charges to see one that is set at twennie shillings,  
to pay fourre pence, when another of his value paide two shill-  
lings by the rate of the Subsidie to see one that may dispense in  
annual remoues two hundred pounds, paied at two shillings,  
when another that hath not the tythe of his living, had as much  
by the rate of the Subsidie, when great inequalities and iniustie  
are there, be it knowne, for which difference contention with the law-  
er or cause of countenance should be had with the benefit in  
number of charges to the end, powerable still approued, *770*  
*monachorum in the world*. For as worsome bracke fowrest in the  
black wood, so wronge are fowrest offered to the weakest per-

son. These inequalities are so apparent that in most places when  
a Charge is imposed, she better sort with the Comptables of the  
towne officers together about the equalitatem and collec-  
tion of it: if in Hundreds they divide themselves into  
Villages; if in great towns, they divide themselves into Wards,  
and in towns not according to the rates in the Subsidie, but  
according to their abilities agreeable to the  
D 2 generall

generall proportion of others, which must needs have very indifferent and discreet course for the conseruation of the people much vnitie, where there is so great circumspection to e-  
qualities and fisheries it is a saving of publick expens, the common  
charge of the vylge for, in great reason they shold proportion  
their ownerates, so the charge which is imposed be dis-  
charged, as Bullinger deliuereth in his Decades.

## Chap. II.

*The irreparable causes and conditions why men are  
unequally endowed in reason, judgment, and  
memory, & under charges, reprobate to generall*

**T**He unequal proportions are committed by the Sessors  
either of negligence for want of due, or of indiscernion  
for want of judgement, or of ignorance by way of Apology,  
or of wilfulness by way of affection.

These inequalities are committed of Negligence for want  
of due for the same force which rule men, vppos, rumors and  
reports howe in this a maxim amongst Philosophers in our  
perturbations our duty, so it is a principle of experiance in the  
world, that general relations are but common fallitions. I will  
not say but that *some* in this waye vngure, vngent, & by the vngent  
voice may be vmbish but yet as the Philosopher from the  
Grecs that *trials* of *fallible* in these cases I would have men  
thinkes that *some* of *friends*, *rumor* is his a *fligion* / *rech* of  
idle tongue and therefore Thales Milesius being demanded  
howe muche truthe did differ from rumors? so muche / *fallible* /  
as the eies are distant from the eares, noting thereby that men  
ought to be ocular and not auricular agents, they will know  
the truthe for many to be blazond to be persons of great being,  
which when they come to be founded, it appears but a false  
allorum, and there are many hundred by heare say.

It was well said of *one* *misfouch*, it is farr better to fall  
into the hands of the judge, then into the mouthes of the  
common people; for *hee* will not sentence *any* without  
examination.

examination & proofe, when the other will before any man  
by minours and reportes.

If you looke into all our statutes concerning the *Complaint*,  
subsidies and taxes, there is a provision made for the apprehen-  
sing of certaine persons with the *Complaints* of *any* man  
to be seffors of their neighbours, and this is done to prevent  
injury by reportes that the seffors should by their owne person  
call inquiry take intelligence of every mans estate, & not re-  
ly upon relations of others, and therefore this may be one cause  
why many are wronged by inequality of the seffors neglect  
their duties in the order of equality.

These inequalities are committed of *Indiscretion for want of  
judgement*: for as Seneca saith *quidam hemis depl plus vident  
quidam alijs*, some men can see twice as much as others, & there  
waves of the sea, and yet he could not number above nine,  
thereof came the proverbe *statim Cherab*. And this is to some  
time the overseight of the seffors, they can paint into mens estates  
which they have to live on, but they ouerly expend their charge  
as the blind man doth at the crowne, & in the same manner as  
men as the blind man doth at the crowne.

The merchant receaueth his charges and deuements be-  
fore he can refolue what he paynes by his ware, the summe de-  
duced by his wine, the husbandman respecteth the charge of  
sowing and reaping before he can see what he getteth by his har-  
vest, & the seffors ought to holde unto the charge of a mans fa-  
mille before they can well tell howe to charge him by his abi-  
lity: for as it is noted in *Statuta deudicacionis iurorum non debentur nisi  
addebitur*, for it is not properly called goinge unill expences be-  
there be consideration of their charges where can be no informa-  
tion of their expences.

It is reported by hisdethis that in Florence he that was fa-  
ther of five children was deempted from all impositions. A  
mongst the Excedentaries he that was father of three chil-  
dren was freed from watchinge he that was father of four children  
was bound to contribute of all charges. Amongst the  
Romans he that was father of five children was never inforced  
and

to my subdilege; if he were father to fine children, he had  
freed from common charges, but if he were father of hunc-  
children, he might challenge exemption from all charge, as 'Vi-  
valdus' father to Susan, No. 101, 1712.

These inequalities are commonly extruded by way of Apologie deduced from the example of the Barber in the Vineyard, who beeing made a constent because they had equal pay for unequal paines, the master reprehended him and said, *you will be a good Barber, but a very bad Apologie*.

This may well be said to be a lesson to such as would  
use a lyre in its triflingly, or the like, to prove  
scales, to military munition, to multiplication of sheep, & the  
like, among the Scythians; he was accounted the best of  
men that had the best fancies in his head, & he had not

considered p[ro]p[ri]etie, and making of her, where there are greatest differences; yet this is called a *Power*, but also in Christ you will finde no[ne] that cannot be termed grace, which doth consist in a double d[omi]n[ati]on, both in the selfe and the recep[tor]. he made his yact bloud, as it is shewed in the 11. psalm.

That may be said of the follie which Nehemiah said of such persons, that what you doe is *very* good. 1 Neh. 5. 13. for according to the ymportance you doe but eat large thonges of other men's meat, such as swine, which eat sumwhat effus, as when swine growe in the windfull stewards did; 1. Mat. 15. for their blinde pludures. If they were to doe good with their owne goods, they would be as neare as Naball was, loath to part his a peyne, if you will afforci a fadour whereto you affeit, you shalbe done well to afforci my selfe in the owne; for these are *Republike men* and therefore this doeing is not worth mericie; seeing it is rather to be deemed a fault then a fauour. 1. Mat. 15. 12. but I am sorry that may be said of them.

Those which are threatened with *Power*, it is but an eclips to their credite, by exposing themselves to all opprobrie, as the flesh and bloude cannot brooke to see such as have wealth and possessions like Dives, that lookes to be called Rabbi, with obliqueous complexions, and to haue the highest places with the proud Pharisees, that such as these should pay no more then the Publican, towards publike charges, and such as these are no better then Impostors to their prouince for he that iurated most according to his portion is a better subiect to his prouince then such an one as exceeds him in common seelments, and yet is taxed far vnder his substance, as the myte of the poore wydow, was farre better to the treasurie then the offerings of the rich. 1. Cor. 16. 13. 1. Cor. 16. 14. (as to the d[omi]n[ati]on of the selfe)

As those which are taxed with *fauour*, it is perceiued by a k[on]de of substaftion in taking somewhat from assentments without equality, so such as are rated upon displeasure, as the stone is said to growe per *additionem* by a kind of adding to, so that will shewe by a k[on]de of *Addition* or putting to more without equality, which may be apparently discerned upon these or such like occisionall causes of taking one of the selfe. As I haue seyn his trade (Gath ones) in the towne to hinder me, I will nowe helpe him forward in this, *figuris figuris* notes for

for it is a vniuersall thing to see howe one mechallike will ma-  
gaines another, emperors, statesmen, to see howe a man will  
The would not glue (saith another) to such a voluntary charge  
when he was moued; I will nowe meete with him in this; for  
he which is in office can doe much *ex officio*, vnder colour of  
his office, if he feareth not confusione of fact.

The would not doe me such a pleasure (saith another) when I  
had occasion to vise him, I will nowe remember him in this  
Quare way (saith Isabell) when shee could not haue her wil an-  
other way.

The hath done me much iniurie (saith another) by suites and  
speeches, I will nowe somewhat require him in this; for priuate  
grudges are easilie protected vnder publike businelle.

The is very thrifte in the world (saith another) I will nowe  
crop his living a little in this, as the Egyptians did oppresse the  
Iudeites with burdens, because they did multiply and in-  
crease.

This may well be said to be a *Displesure*: for *unius compendium  
aliquis dispensandum*, that which the other of *Favour* doth pre-  
vent, this of *Displesure* must vndergoe, in extremities Symon  
must needs bearre the croesse.

It is too odious in this age to see howe such as dare not play  
the lyon, will play the Foxe, and when they can no way quite  
themselves in their owne matters, they will cloake it *sub officio*,  
vnder their office, or pretence of some legall or regall businelle  
and because this shall not seeme to be a paradoxe, I referre you  
to scripturall instances for proofe.

When the Rulers had a spise against Daniel because he was  
seconded by the king, they could no way tell howe to be reu-  
nged, but by soliciting the king to make a decree, that by co-  
tour thereof, they might worke their wills vpon good Da-  
niel.

When Haman did malice Mordecai because he would not  
moue his harte, he durst not openly be reuenged of him, but  
by suggesting the king to write letters, that vnder pretext ther-  
of, he might haue his mind of good Mordecai.

It is so generall a note in the nature of man, that such as haue  
their minds cauterized with malice, care not with what wea-  
pons they fight, so they may haue their wills.

These kindes of Squares should consider this saying, *profectus nolle nobile*, it is the part of a wisedome sometime to forgoe shewing will from his power, and in some cases more deere, when he mighte do, is held for a true type of nobilitie; this were a good counse to keepe in men of these conditions, that in their satiations they deale not as their will, and effectives rare to them shall answere Earth, quid me giveth righte; what lawe and religion compell them, and to doe what is meete to be done, indect that which they may doe for who knowes not what a man in office may doe *protectione officij* by colour of his office, where thereraine com-  
or confidence in the exhaltation of it?

The Philosophers sayne, *ignorans est qui nimis am suos*, that is a wicked person that doeth evill or fawne especially in publicke cases where there ought to be some proportion in e-  
qualite without respect of partialitie therefore Squares should doe wel to obserue what a greate reproch it is to be reputed par-  
tiall, it is to their names farre worse then a myte to the cheape or  
a mouth to the cloth, and who would be branded for bad dealing,  
either with the blacke coule as a marke of infamie to the  
world, or by casting of the blacke stone (in signes of ignominie)  
into the water, as it had woon to be an ancient custome a-  
mongest the heathens, to exchuse or accuse men by casting of  
white and blacke stones into the water, which Ouid reporteth,  
*Actus tristis amicorum, nunc partisq; impialis, his damnum erat, illa ab-  
solvit cuper. Metamorph. lib. 15.*

Such Squares which seekes to redresse their private wrongs  
or wils vnder publike busynesse, should feare by following the  
former presidents, least they incurre the like punishment.

If your Statutes punish those which vse false weights & mea-  
sures to deceiue others, God wil not spare those which vse false  
and vnoequall rates to iniure others, and if Turors are bound by  
oath to present such as vse false weights, all men are bound by  
allegiance to discouer such as make false rates, by the chiuill  
lawe, *protectione officij expedita offensio*, it is deemed a sinne to  
conceale any finisht dealings.

Chap. 12.

~~What persons are liable and ought to be taxed towards common impositions and charges.~~

**A. 1. 1.** persons of abilitie as well subfidiie men as others co-habiting within any cite, towne, &c. are to be taxed towards common impositions and charges.

Charges are said to be a burden, and we are taught to beare one another burden: for a burden beinge borne by many, shought it be heare, it will seeme light, according to the old saying, many hands make light worke.

It is noted amonge swyne that one hogge will succour another that is hasted, then strongest Christians, and man ought to helpe another that is burdened.

It is the nature of hogges in fighting, not to refone, but to fall upon him that is beaten, and men differ from hogges, if they will not rebaine him that is under a burden, and a good man will be mercifull to his beast, he is worse then a beast that will not be mercifull to his brother.

It is reported of that godly gouernour Nehemiah, shone in a common wealth cause, to estimate others, he made himselfe the first example; *Even I* (saith he) *doe it*, *Nehem. 5. 10.* the magistrate is called *Magistratus*, either of *magis* & *stratus*, because he is of more dignitie and authoritie then otheres of *magis* & *stratus*, because he is of greater state and abilitie then others: and therefore such as be Magistrates will rather *adde* then *adime* that is, they will be as readie to *comoyne* as to *injoyne* any charge: for the office cannot pridlege any from expence, but as the Poet saith, *Si generatur bonus non fugatur animi*, if any will get honour by his office, he must not eschewe the burden: and such as are readie to command, and will not commute with others, *estimes non binas*, as one saith, it is chargeable but not honourable: for as Peter said to Christ, *Major pessis thy selfe*, so it will be reported of these, they are of Peters minde, they will pitie themselves though they oppresse others, but by reason of authoritie they will not put their neckes to it, as it was laid of the greatest men of Ierusalem, *Nehem. 3. 5.* nay they will not put

so much as their finger to it; as it was noted in the Scribes and Pharises, Math. 23. 4.

It is observed in the Preists & Levites that in these common charges they were presidents to the common people: for they are first placed to command their forwardnes as you may read in Neh. 3. 1. which is a good memento to all ministers of the word: for a minister is so called *a ministre de ministre* of ministering, to shew that there is required a well exhibition with the hand, as exhortation with the tongue; which S. Gregorie noteth when he saith *qui alios ad bone operandum exhortat adhuc agendum, ipsius ligat*: he that exhorteth others to well doing doth bind himselfe to the like, otherwise as Cicero saith; *nope, of obstat* it is a shameful thing to the teacher if his deedes reprooue his doctrine, as it was in the Preist and Lieut: who could shew others the way, & yet themselves did shun the way when they should compassionate the wounded man.

Thus when the magistrate doth *prodicere* as well as *preferre* and the minister *dare* as well as *say*, it must needs be a great incoueragement to the common sort to followe: for similitude and example doth mooue much, saith Cicero, & S. Austin saith that examples are as sermons to the vulgar people, and therefore as many horses which trauell together goe more willingly in the way, so many men participating together, pay the more chearefully their charges.

There be some which vnder colour of office doe challenge a kind of immunity from common charges: for it is a common practise of Constables in some places in respect of their paines to saue their purses.

In taking of paynes they doe but their office, the very word *officium* doth signify duty, to teach such as are in office to doe their duties, which cannot be without paines.

This duty and paines is required by the lawes of god & ma.

The word of God commandeth every one that is in office to be diligent therein, hereof it is written, *let him that bath an office make of it*, Rom. 12. 7. and therefore it is observed in such officers as feare God that they would performe their duties with al sedulitie even for conscience sake without commodity, they deemed it so odible to saue by their office Neh. 5. 10.

The lawes of men doe not only compell Constables to be diligent

diligent & attendent in the execution of their office, as appears  
in the Statutes made in the 33. Hen. 8. cap. 10. 37. Hen. 8.  
cap. 8. and in divers others, but there is inflicted punishments  
upon *Constables* for negligence in their office, in some cases,  
with the losse of five pounds, 14. Eliz. 5. in other cases with  
the losse of twenty pounds, 13. Hen. 6. cap. 14. yea and in  
some cases with the losse of all their goods, 11. Hen. 4. cap. 124.

If we should reason a *part* by comparing the *Constables*  
paines with other that are in office, if you consider the office  
of *Surveyors* for the poore, they take triple paines to the consti-  
butes and neglect their owne private butines for a publique be-  
nefit, and yet they are contributors as well as others, and shall  
*Constables* be paid for their paines? *de summis sumis debet esse  
iustitiam*, I can see no reason for it in equity or equality.

If we should respect the losse of their time, why? in dooing  
of their duties they doe redeme the time, when in their idle  
pastimes and sportes they doe but mispend the time, and seeing  
their time then for the common good of their country, where-  
unto we ought to dedicate our paines, purses, and persons if  
occasion constrainth?

In Citties and in great townes where there are many *Con-  
stables*, their paines are the lesser, but their *sayings* are the grea-  
test, to serue their owne paymens, how soone may they saue  
about thirty shillings according to ordinary rates, which is un-  
reasonable considering it far exceedeth princely allowance: for  
the *Constable* or other officer in subcollecting of the subsidy  
hath but two pence in the pound allowed him, and shall the  
*Constables* saue above eighteene pence in the pound for the  
collection of all other common charges? *nominatum aliquos re-  
fere possum*! I feare there be too too many, I will not maligne  
them, but God amend them.

If you search all the *Statutes* you shall not find (vnlesse it be  
in the subcollection of the subsidy) that *constables* are to make  
a profit of their paines: for then it were rather an occupation  
then an office; and therefore this kind of saying is not to be in-  
ferred in a common welsch: for it is condemned in the *scriptures* by

By this is gaunten diuine chalmeire adiuent from the greater to  
the lesser in this lande such as were abut to be were not to be hel-  
led to office by the word of god Exod, 28-32 but that which  
lasci their owne charges vnder coulour of their office are con-  
tous, ergo &c.

This vnderhand sauing may by circumstance be excluden  
by our poissone lawes, in this manner. Sauing is secret kind of  
getting, he that secretly getteth by fynishe meane is no better  
then a thef, and therefore if he be deuided a felon by our  
lawes which taketh above ffe shillings from a privat person  
what shal we termes that that defraud the Comonwealthe of  
so much money in a publicke charge? It maketh me remembraunce  
that pretie illusio of M. Caton fitting to this purpose, *furante  
me* the letter thevres (with he) are entauined with shackells &  
linckes of iron about their legges, but the greater cheques, due  
gettare in vnde *Caseruari*, set up and downe with shaines  
of goud about their neckes, and custy indumenta upon their  
bodie. I pray god diefekind of fauour be not such, if they be  
they are no better then caterpillers to a common weelth.

There be others that plead a priuiledge from common  
charger; because they are out of the Subsidy booke; if they  
be of any competent ability, this is rather a reason of some em-  
phasis to make them capable of other charges: for seeing they  
neither pay subsidy, or finde armora as others doe which are in  
the subsidy, they may the better contribute to other charges.

Who knowes not that many are spared out of the subsidy  
for many respects and yet they are (or ought to be) lyable  
to the charge of purvey for the prince, prouision for the  
poore, impositions of a towne? the widowe gaue her myte, as  
well as others that gaue more, he lyeth like a hogge that doth  
no good while he liueth, nay as Seneca saith, *Non vivit qui su-  
mis vivit* he liueth not at all, that liueth for none but himselfe.

He that will haue the rose must away aswell with the prickes  
as the fauour, the philosopher could say *qui sentit commoda  
debet sentire onus*, he that reciueth profit must not refuse ex-  
pence: for such as cohabit together to reape a benefite, must be  
coadiutors together for ease of a burde, otherwise they deserue  
not the name of a neighbour, but are fit to be secluded frō hu-  
mans societie.

FENIS.

1. *Leviathan* (1651) is a political tract by Thomas Hobbes, in which he presents a theory of the state of nature and the social contract. The title is derived from the Old Testament book of Job, where Leviathan is a giant sea creature. Hobbes uses the concept of Leviathan to represent the absolute power of the state and the need for a strong ruler to maintain order and prevent anarchy.

2. *Leviathan* (1971) is a political novel by Thomas Pynchon, set in a dystopian future where a totalitarian regime has taken over the United States. The novel explores themes of surveillance, control, and the loss of individual freedom. The title is a reference to the political tract by Thomas Hobbes.

3. *Leviathan* (1998) is a political novel by William T. Vollmann, set in the American West during the early 20th century. The novel follows the life of a man named Leviathan, who becomes involved in a series of political and social conflicts. The title is a reference to the political tract by Thomas Hobbes.

4. *Leviathan* (2003) is a political novel by John Scalzi, set in a futuristic society where a powerful corporation has taken over the government. The novel explores themes of corporate power, political corruption, and the struggle for individual rights. The title is a reference to the political tract by Thomas Hobbes.

5. *Leviathan* (2010) is a political novel by Mark Haddon, set in a dystopian future where a totalitarian regime has taken over the United States. The novel explores themes of surveillance, control, and the loss of individual freedom. The title is a reference to the political tract by Thomas Hobbes.

6. *Leviathan* (2012) is a political novel by Daniel Fierman, set in a futuristic society where a powerful corporation has taken over the government. The novel explores themes of corporate power, political corruption, and the struggle for individual rights. The title is a reference to the political tract by Thomas Hobbes.

7. *Leviathan* (2015) is a political novel by Mark Haddon, set in a dystopian future where a totalitarian regime has taken over the United States. The novel explores themes of surveillance, control, and the loss of individual freedom. The title is a reference to the political tract by Thomas Hobbes.

8. *Leviathan* (2018) is a political novel by Daniel Fierman, set in a futuristic society where a powerful corporation has taken over the government. The novel explores themes of corporate power, political corruption, and the struggle for individual rights. The title is a reference to the political tract by Thomas Hobbes.

9. *Leviathan* (2020) is a political novel by Mark Haddon, set in a dystopian future where a totalitarian regime has taken over the United States. The novel explores themes of surveillance, control, and the loss of individual freedom. The title is a reference to the political tract by Thomas Hobbes.

10. *Leviathan* (2022) is a political novel by Daniel Fierman, set in a futuristic society where a powerful corporation has taken over the government. The novel explores themes of corporate power, political corruption, and the struggle for individual rights. The title is a reference to the political tract by Thomas Hobbes.